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THE Missionary Magazine AND CHRONICLE.

MISSIONS TO SOUTH AFRICA.

OUR readers cannot fail to be deeply interested with the subjoined Historical Sketch of the Society's labours on behalf of the degraded and lawless Caffre tribes of South Africa. In the characters of Vanderkemp, Williams, and others—the Fathers of the Caffre Mission—we witness a high degree of Christian heroism and generous self-denial, which demand our admiration and should excite our gratitude to God, who raised up men so distinguished and well qualified for the arduous enterprise to which they were called. In the successive Caffre wars which are narrated, we realize the sad results of bad government on the part of the colonial authorities, the bitter consequences resulting to the Natives, and the disastrous effects upon the progress of civilization and Christianity. While, on the other hand, the unwearied perseverance and renewed labours of the Missionaries, with the fidelity and steadfastness of the Native converts, afford a striking evidence of the sustaining and elevating power of the Gospel. It is a cause for special thankfulness, that in our own day these desolating conflicts and gross outrages have ceased, and that our Brethren now prosecute their labours amidst scenes happily dissimilar to former times, and with brightening prospects of future peace and prosperity.

No. II.

HISTORICAL SKETCH OF THE MISSION TO THE CAFFRES.

THE Moravians were honoured to lead the way in efforts to evangelize the Hottentots; the Missionaries of the Society were the first to convey the Gospel to the Caffres. Those usually designated by this name comprise two large divisions or tribes, the Kosas, or Amakosa, and the Tembookies, or Amatembu, whose numbers have been variously estimated, but probably exceed 250,000 souls, and are, physically

and mentally, the finest aboriginal race in Southern Africa. Caffraria, the country they inhabit, stretches along the eastern coast about 200 miles beyond the border of the colony, and extends 60 or 70 miles into the interior.

The Mission to this people seems to have been originated in the mind of Dr. Vanderkemp, whether from accounts of them which he had received in his own country, or from some other or higher source it is now needless to inquire, but ever since he had been impelled to consecrate himself to the Missionary work, South Africa was the field to which his thoughts were turned, and the Caffres the people to whose spiritual enlightenment his life was devoted. Impressed with the supposed influence of years and learning on the people of India, the Directors proposed to him to undertake a Mission to that country, but he declined the proposal in favour of Africa; and again, when solicited to go out as superintendent of the second Mission to the South Seas, he also refused. And though his countrymen at the Cape, esteeming his character and appreciating his abilities, invited him to more than one of the pulpits of the Dutch Church in the colony, he allowed nothing to interfere with his Mission to the heathen. It was well that it was so, or he might not have been permitted to make the attempt, for when the English Secretary of State granted to the Society, at the instance of Sir Joseph Banks, permission for Dr. Vanderkemp and his companions to land and remain at the Cape, it was "on the express condition that they should not exercise any of the functions of their office within the colony, without the knowledge and express permission of the British Governor." Happily the Governor of the Cape at the time, General Dundas, was friendly to the preservation and improvement of the natives, but this was an an accident on which the Directors could not calculate when the Mission was appointed.

It was intended that the Missionaries, who reached the Cape in 1799, should all proceed to Caffreland, but a remarkable event occurring at the time of their arrival induced them, after mutual conference and prayer to enter upon separate paths, and Dr. Vanderkemp and Mr. Edmonds alone directed their steps to that country. Nothing could exceed the hospitality which Dr. Vanderkemp received from his countrymen, even from some who had advanced beyond what might be regarded as the limits of civilization. The journey, which, within and beyond the colony, occupied nearly four winter months, was difficult and perilous; the cold was intense, and the frost so severe in the high lands and among the snow-covered mountains through which their route lay, that not only was the water frozen, but the ink in their tent turned to ice; while the numerous recent foot-prints of lions often seen by day, and the howling of beasts of prey round their encampment at night occasioned frequent alarm. Entries in their journal, such as the following, which are not unfrequent, show that alarm was not groundless. "Slept at the house of Pretorius, whose eye had been torn out by a tiger's claw." "A tiger killed one of the sheep." "A lion broke into the kraal and killed three sheep and two goats." "Mr. M. went in pursuit of a lion which had devoured two horses at his very door." "Two oxen devoured in the preceding night by the lions." New perils presented themselves as they approached the borders of the Caffre country. Here they found a number of insurgent Boers, who were in daily conflict with the Caffres, and by some of the latter Dr. Vanderkemp sent a message to Gaika, the paramount chief of that part of the country, asking permission to visit him, and also protection during the journey. As the Missionaries refused to arm

the men who accompanied them, and unite with the Boers in attacks upon the Caffres, they were violently accused of abetting the latter, and were as insecure amongst the Dutch as among the heathen. At length the messengers sent to Gaika returned with a favourable answer, and the Missionaries proceeded towards his residence. The journey was laborious and slow; they had at times to level the precipitous sides of rivers, or fill up the dry bed of the stream with the spade, or to cut a passage through the forest with the axe by day, and to keep watch against ravenous beasts by night. But their greatest peril arose from the treacherous men whom they had left.

A number of deserters from the English troops had found shelter among the Boers beyond the frontier, and three of these were sent to conceal themselves in a part of the country through which the Missionaries were to pass, and there to murder them; and it was only in consequence of the latter missing the shortest route and taking a more circuitous way, that they escaped the danger. At length, after seven toilsome days, they reached a kraal near the Chumie river, where Gaika was residing. This truly barbarian prince, whose lips and cheeks were painted with red ochre, whose brow was surrounded by a diadem of copper, and another of beads, wore a magnificent cloak or robe of tiger skins, and carried an iron *kiri* or mace in his hand, when, followed by his captains and women, he came forth from his hut to welcome the Missionaries and receive their presents. He then seated himself on an ant-hill, and through a Dutch interpreter expressed himself pleased with the confidence they had shown in visiting him, and inquired their errand. When informed that their desire was to instruct him and his people in things that would make them happy in this life and the life to come, he replied, alluding to the disturbances between another tribe of Caffres and the Colonists, that they had come at a very unfavourable time; that under existing circumstances he might not be able to protect them, and recommended them to return. The interpreter, who was an outlaw that had fled from the colony, declined to further their object, and also urged them to return. At length Gaika allowed them to stay, pointed out a spot near the Debe river on which they might reside, but where, on reaching the place, they found that the Dutch outlaw and two English, the deserters, had already built themselves a hut.

The Missionaries immediately commenced the collection of materials for a rude sort of dwelling, and kneeling down on the first bundle of grass and rushes brought to the spot, offered their thanksgiving unto God, who had given them access to the people, and a shelter in the wilderness. Throughout their wanderings, the Missionaries had imparted religious instruction, and united in prayer with the people daily, and they pursued the same course on their arrival at their present abode; but so new and strange did their acts of worship appear to the Caffres, that when on that same day the Missionaries and their companions all knelt down at their usual evening prayers, a Caffre who was present seized his assagai or spear, rushed out of the hut in great terror, and hid himself. Dr. Vanderkemp had already commenced the study of the language, with Gaika for his teacher, and, as his own knowledge increased, he not only imparted religious instruction to the natives resorting to his dwelling, but began a daily school, in which he taught some children and others first in Dutch, and afterwards in the Caffre language. At the end of the year 1799 Mr. Edmonds departed for the Cape, and thence to Calcutta. Dr. Vanderkemp spent the following year wandering from place to place along the borders of the country,

either in compliance with the wishes of Gaika, or with a view to safety and usefulness. His life was repeatedly in danger from the sanguinary treachery of the Boers, who represented to the suspicious king at one time that he was sent to poison him by means of drugged brandy, and cautioned him against drinking any that the Doctor might offer; they also declared that he was sent by the English as a spy, to prepare the way for the seizure of the king's person and the subjugation of the country; and, so far did these falsehoods at one time prevail, that it was determined to put the Missionary to death.

But his life was preserved, and events in the course of Divine Providence fully established, in the minds of the king and people, the integrity of his character. He laboured with great fidelity for the spiritual benefit of the people for about fifteen months, and then proceeded, by a circuitous route, to Graaf Reinet, where he had the gratification of meeting Messrs. Read and Vanderlingen, who had recently arrived from Europe. Taking Mr. Read with him, Dr. Vanderkemp paid another visit to Caffreland, but the unsettled state of the country, and the equivocal conduct of Gaika, induced him to relinquish his mission to the Caffres, at least for a season. To the land of the Caffres he never returned, and though discouraged by the apparent uselessness of his labours, his character had made a deep impression on the people, who have since given many striking illustrations of the affection in which his memory was held. For some time after his removal to Bethelsdorp, Dr. Vanderkemp was visited occasionally by friendly Caffres resorting to the border settlements of the colony, and, in 1804, Tzatzoe, a chief connected with Gaika, placed his son, then a youth, under his care for instruction. But the Dutch Government, in 1805, prohibited all intercourse between the Caffres and the Missionaries, and this restriction was continued after the colony had reverted to the English.

Graaf Reinet was at this period the north-eastern limit of the colony, which was bounded on the east by the Sundays River, which flows from Great Reinet to the sea. The country to the east of that river, belonging originally to the Hottentots, but then occupied and claimed by the Caffres in right of conquest or purchase, had also been entered by the Boers from the west. As the latter were intent on acquiring the country, and the former on retaining it, collisions occurred, to prevent which, and secure the entire country for the Boers, about 1500 English troops, with an equal number of armed Boers, all under the command of Colonel Graham, were, towards the close of 1811, at a season when the harvest of the Caffres was ripe, but before it was gathered in, sent to drive the latter about sixty miles further to the eastward, over the Great Fish River, thus adding some 10,000 square miles of country taken from the natives to the colony. This clearance of 18,000 or 20,000 natives was effected with great hardship and destruction of life to the Caffres, followed by famine in the country beyond, necessarily producing murderous reprisals on their part afterwards.

Though, under these circumstances, no missionary was allowed to enter the country of the Caffres, some of the latter continued to send messages to Bethelsdorp, asking the missionaries to come and instruct them. Mr. Read and the young Caffre chief, who was still residing at Bethelsdorp, applied to the Government on their behalf, and, whether the latter was influenced or not by the conduct of the Caffres who, in 1815, had shown the value of their goodwill towards the colony by rejecting the overtures of certain insurgent Boers to join them against the English, the required permission was accorded in 1816, and in the middle of that year Mr.

Williams, who had recently arrived from England, visited the country in company with Mr. Read and Jan Tzatzoe. The Caffres welcomed them with the liveliest demonstrations of joy, greeting them as children of Jankana, the name they had given to Dr. Vanderkemp, requesting them to choose for their residence the place most agreeable to themselves, and appearing pleased when Mr. Williams selected a spot near the Kat River belonging to Gaika. The Missionaries then returned, and two months afterwards Mr. Williams arrived with his wife and child, and several Christian Natives from Bethelsdorp. A number of Caffre families soon gathered round the undaunted man, who, with his young and trusting wife and their infant boy, had, by coming thus amongst them, appealed to the higher principles of their nature for protection, while devoting his life to their spiritual benefit.

The Missionary commenced the erection of a reed-house for the shelter of himself and family; he also inclosed a garden, and cleared a field; but while these labours were in progress, he began, within a week of his arrival, his more appropriate work, with a school of between fifty and sixty children and adults, which soon increased to 150, who manifested capacity and commendable diligence. They assembled for worship at sunrise and sunset daily; and every Lord's day Tzatzoe addressed about 100 of his countrymen.

The arrival of Mr. Williams appears to have been attended by an extraordinary awakening of religious feeling amongst the people, which his beloved and excellent wife, in a letter to her sister, thus described:—"On the 15th of July, 1816, a little before sunset, we reached the appointed spot—the KAT RIVER. As soon as we arrived, we bowed our knees, and I trust our hearts also, to thank our God for his kindness in bringing us hither. We were accompanied by a few Caffres, who met with us the last day on the road, their chief object being to get food and tobacco. After evening service to-day the Caffres went in every direction to pray. The valley echoed with their voices. This appeared very singular to me. What induced them, I know not. On the following Sabbath we had a prayer meeting soon after sunrise: I think God was with us of a truth. It was such a meeting as I had not known for a long time; nor did I expect to witness such a one in Caffreland, especially so soon. Mr. Williams and myself were so overcome, that we could not proceed with the service."

As increasing numbers settled round them, Mr. Williams, towards the close of the year, commenced the construction of a dam across the river, for the purpose of raising the water to a higher level, and enabling the people to irrigate the adjacent land. At the commencement of this heavy work, the forefinger of one of his hands was so injured as to require a journey to the colony for amputation; and such was the care taken of his premises during his absence, that not a single article was missing on his return. During the year 1817, Lord Charles Somerset, at that time Governor of the colony, visited the frontier, and through the influence of the Missionary obtained, near this Station, an interview with Gaika and other chiefs. The Governor, with that blind infatuation which is the incurable disease of all despots, communicated with Gaika as paramount ruler of Caffreland, and required that when cattle stolen from the colony could be traced to any kraal in Caffreland, the patrol should seize the cattle of such kraal in compensation for those stolen. It was in vain that Gaika declared that his authority extended over only a part of the country, and that there were other chiefs equally powerful with himself, if not more so. The Governor insisted on his becoming responsible for the Caffre nation

in the carrying out of this mode of recovering stolen cattle; thus initiating a mode of procedure which has proved fearfully disastrous to the English as well as to the Caffres, and added greatly to the manifold evils of his Lordship's administration. The loyal and patient Missionary, though receiving but little encouragement from the Governor, was cheered by the sympathy and kind feeling manifested by some of the officers of his suite.

Mr. Williams and his companions continued their efforts for the spiritual benefit of the people, not without discouragements, but with satisfactory results; and the Gospel appeared to be taking root among them, when this devoted man, on whose life, humanly speaking, so much seemed to depend, was attacked with fever, apparently induced by fatigue and exposure, and in eight days closed his labours and his life. Mr. Hart, a most benevolent and considerate man, who was at that time superintendent of the Government farm at Somerset, hastened to the spot to alleviate by his attentions the sorrows of the bereaved widow, and to convey her, with her two fatherless children, to a place of safety. Towards the close of the same year Colonel Brereton marched into Caffreland, and seized 20,000 cattle from the tribes governed by Tslambie, who had quarrelled with Gaika. This brought an irruption of Caffres into the colony in 1819, and was followed by an invasion of Caffreland by the English, when the Caffres were driven fifty miles further eastward over the Keiskena river.

The next effort of the Society on behalf of the Caffres was made in 1825, by Mr. Brownlee, who had been sent out by the Directors in 1817; but having, in 1818, discontinued his relation to the Society, began, in 1820, under the patronage of Government, a mission to the Caffres on the banks of the Chumie. Mr. Brownlee subsequently renewed his connection with the Society, and commenced, in 1825, a mission at Tzatzoe's kraal, on the Buffalo river, the present site of King William's Town, the chief military establishment in British Caffraria. The central position of this important Station affording free access to the Caffres, under the authority of Gaika, Hintza, and Tslambie, which Mr. Brownlee estimated at 130,000, using a language spoken by double that number, and prevailing also with but little variation for 500 miles along the eastern coast, not only promised access to a wide field of usefulness, but seemed likely itself to yield encouraging spiritual results. Jan Tzatzoe, who had been employed as an assistant at Theopolis, rendered valuable aid to Mr. Brownlee in the commencement and progress of the Mission among his own people. In 1827 Mr. Kayser, from the University of Halle, joined the Mission, applied with diligence and success to the acquisition of the language, and soon rendered important aid in the preparation of elementary books for the Caffres, and in the translation of a simple catechism and short portions of the Scriptures.

Although some who had received religious impressions while Mr. Williams had laboured in the country came to reside with the Missionaries, the people generally manifested indifference or aversion to their religious teaching. The wife of Tzatzoe taught a school, and the Missionaries itinerated among the thickly planted kraals around. They also gathered the people of the Station together every morning and evening for religious worship, and soon had an attentive audience of 100 persons on the Lord's day. While thus endeavouring to promote the spiritual welfare of the people, the Missionaries were not unmindful of their temporal necessities; 30 or 40 acres of land were brought under cultivation, and irrigated by an excellent watercourse three miles in length, constructed under the direction and partly at the expense of Mr. Brownlee, whose skill and energy has, throughout his whole

course, been directed to the improvement of the temporal condition of the people, while he has been diligently imparting useful knowledge, and endeavouring to bring them under the influence of the Gospel. No fewer than 60 kraals were successively visited, and religious teaching thus communicated annually to 1000 or 1200 adults, besides children, and in a few years they had the privilege of receiving converts from among the Caffres to their Christian fellowship. Notwithstanding the political disturbances among the people, a number gathered round them, amounting, in 1834, to nearly 100 persons, whose dwellings, with the school and chapel, formed the nucleus of a Christian village in the centre of Caffreland. Some of the books they had prepared were cheerfully printed by the Missionaries of the Glasgow Society, who had commenced in the neighbourhood their efforts for the evangelization of the Caffres, while extracts from the Scriptures were printed by the Religious Tract Society in Cape Town.

In 1832, Makomo, the son of Gaika, applied for a Missionary to teach himself and people, and Mr. Kayser, in compliance with his wishes, removed to a spot between the mouths of the Chumie and the Debe rivers, near the place where Dr. Vanderkemp had resided. Makomo sent two of his children to the school, and the Caffres began to gather round the Missionary; when the sanguinary war of 1834—so disastrous to the Caffres, so costly and unsatisfactory to the English—interrupted his peaceful labours, and, by keeping many of the men connected with the Missionary Stations in the colony away from their homes, and exposed to the evils of a camp life, for nearly two years, deprived the colony of their labours, while it proved injurious to themselves and their families. In December, 1834, Macomo informed Mr. Kayser that he could no longer protect him, and recommended him to remove to Burnshill, the residence of Sutu, the Queen, whither he was assisted in removing by Mr. Laing, one of the Scottish Missionaries residing there. A small party, bent on plunder, entirely destroyed the Station at King William's Town; and Messrs. Brownlee and Kayser, deprived of every article they possessed, continued travelling and preaching, in different parts of the colony, till 1836, when they resumed their work. The Missionaries were gratified to find that, throughout the confusion of the war, some of their people had regularly maintained the observances of religion in their several kraals; and, though in circumstances of great physical destitution, welcomed the return of their teachers. The members of the scattered flock were collected in December, 1837. The Brethren connected with the Glasgow and Wesleyan Missionary Societies, who were also labouring in Caffreland, generously supplied the Missionaries with books.

This important Mission was, in 1839, re-inforced by the arrival of Messrs. Calderwood and Birt. The former, assisted by a Native Christian from King William's Town, commenced his labours at Blinkwater, not far from Kat River; the latter, accompanied by the eldest son of Mr. Kayser, fixed his residence among Botman's people, at Umxelo. These Brethren soon became aware of the peculiar difficulties arising not only from natural aversion to the moral requirements of Christianity, but from the baneful influence of pretended sorcerers, as well as the demoralizing habits, and the revolting customs of the people. They also became aware of the existence among them of capabilities for a higher position in the present life, as well as for the hopes of the life that is to come; and, as their knowledge of the language increased, they applied themselves with great energy and devotedness to their work. Mr. Calderwood soon had the pleasure of witnessing multitudes listening to the

preaching of the Gospel, which appeared to be rendered more than usually impressive. A Church of forty members was gathered, nearly three hundred scholars brought under instruction, an association for aiding Missionary efforts organised, and the Missionary was greatly encouraged. In 1844, he removed to Birklands, in order to labour more exclusively among the Caffres.

Mr. Birt was well received by the chiefs and people, though but few settled around his dwelling. His assistant and himself devoted much of their time to itinerating, which gave them access to 3000 or 4000 Caffres, to whom they preached the Gospel, not without success. From 200 to 250 attended public worship on the Lord's day, and forty-eight were united in Christian fellowship. When the chiefs and other interested supporters of the superstitions and heathen customs of the nation perceived that these lost their hold on those who were instructed by the Missionaries, they withdrew their favour, and persecuted with great cruelty some of the earlier converts, whose patient suffering and stedfast refusal to return to revolting and sinful customs operated favourably upon others, whose minds were already impressed with the truth. Mr. Birt paid great attention to the young, generally receiving a number beneath his roof, whom he instructed daily, bringing his teaching and the domestic influence of a Christian family to bear permanently upon his young pupils with most satisfactory results, some of the most exemplary Christians and useful coadjutors in his great work having been thus brought to Christ. Messrs. Brownlee and Kayser continued their valuable labours, giving also much attention to the education of the young. Mrs. Kayser's sewing school, and the schools taught by Mr. Brownlee's daughter and the daughter of Jan Tzatzoe, were the means of much good. At King William's Town about 200 assembled on the Lord's day, and of the forty-nine communicants some suffered very severe persecution from their heathen relatives.

Causes, of which want of space prohibits notice here, brought on in 1846 another destructive war, which scattered the flocks, drove away the shepherds, and entirely destroyed their folds. Birklands was the first that was swept away. Mr. Calderwood found shelter at Fort Beaufort, as did also Mr. Kayser. Mr. Brownlee proceeded to Fort Peddie, and Mr. Birt to Somerset. Many of the people connected with the Stations retired with the Missionaries. Mr. Kayser laboured among 200 Christian Caffres at Fort Beaufort during the war; others fled to distant parts, but many perished from want or by the hands of their own countrymen, who regarded them as adherents to the English and traitors to their own chiefs. The war issued in the submission of the Caffres, and the assumption by the English of the sovereignty of the country, now British Caffraria. At the close of the war, Mr. Calderwood having accepted the appointment of Government to the office of Commissioner to the Gaika tribes, discontinued his connection with the Society and his office as a Missionary, a step which, while giving him full credit for the best of motives, the friends of Missions could not but deplore, as depriving the great work of bringing this important people to Christ, of one of its most energetic and efficient labourers, and rendering his life less subservient to his Saviour's honour and the salvation of the Caffre nation, than as a Missionary connected with any truly evangelical Society it might have been. While the friends of the Society in connection with which he had entered the field regret the change he then made, they rejoice in all the good he has been the honoured instrument of accomplishing among this deeply, interesting nation.

For two years the people were scattered and separated from their teachers, excepting those who found shelter at Fort Bradford, to whom, in their exile, Mr Kayser ministered the ordinances of religion; but after the proclamation of peace in 1848, they returned, rebuilt their demolished sanctuaries, and resumed their schools. Mr. Birt, accompanied by a small portion of his former flock, removed to the populous region designated Peel Valley, and commenced his labours at Peelton, with the hope of a peaceful course. At King William's Town, in addition to the Caffres, a considerable number of Cape mounted rifles, who are Hottentots, attended the ministry of Mr. Brownlee, many of them being communicants. Mr. Kayser's labours were attended by signs equally encouraging. Among his hearers Namba, the eldest son of Macomo, was a frequent and attentive hearer; but towards the close of 1850, the portentous sounds of coming war spread through the land again, and though the gathering of forces at King William's Town enabled Mr. Brownlee and his people to remain, Messrs. Kayser and Birt, with their people, were driven from their ripening harvests and their homes. On the 20th of December, when Mr. Kayser could no longer remain at his Station, Namba, the eldest son of Makomo, who had often been his attentive hearer, came, and at the risk of his own liberty or life, escorted the Missionary and twenty-four of his people a distance of forty miles to a place of safety. They afterwards found shelter and employment at Hankey, while the fugitives from Peelton found the same at the military head-quarters, at King William's Town. The fierceness and deadly progress of this war seemed as if it was determined to make it a war of extermination. At length the slaughter ceased. In 1853 the exiles returned to their desolated homes, and the Missionaries, with their faithful assistants, resumed their work. The conduct of the people during their exile had been most exemplary, and the spirit and feeling with which they returned, furnished evidence of the reality of their religion, and inspired confidence in their Christian integrity. The respective communities entered with revived hopes and fresh ardour on their work, encouraged also by the great political changes which, in the course of Divine Providence, were at this period introduced. Self-government was established by a constitution, and a freely elected parliament shared in the guidance of the colonial administration, which was confided to a representative of Her Majesty, whose past career, as well as high character, ability, and principles, inspired hopes which have not been disappointed.

Though the number of Caffres at King William's Town was, from the fact of its having been the head quarters of the recent military operations, less than formerly, their attention to religious teaching and desire after education, especially for their children, was earnest and continued, the larger kraals or villages in the neighbourhood which the venerable Missionary Brownlee and his assistants regularly visited, rewarded their efforts by the evidence which a number afforded of the operation of the Holy Spirit on their hearts. Nearly 200 were united in Christian fellowship, and such had been the general conduct of the Caffres at this period, that in a community of 1200, though exposed to great suffering from famine, during two years, no instance of delinquency occurred requiring the interference of the civil magistrate. At Knapp's Hope, the Station occupied by Mr. Kayser and his son, the progress of religion and education among the people had been remarkable. Their prostration after the war, the miseries of famine subsequently inflicted on themselves by their infatuated obedience to a pretended prophet, who persuaded them to destroy their cattle, seem to have been instrumental in driving many to the

vicinity of the Missionary, whose efforts have been blessed in bringing them to partake of the spiritual provision of the Gospel, the bread of life eternal. Their large new chapel is filled; 300 attend on the Lord's day at the chief Station, and numbers at smaller Stations in the neighbourhood; 213 are communicants, and between 300 and 400 under instruction in the schools. Mr. Birt, who visited England in 1857 for the recovery of his health, left the Station in most encouraging circumstances, under the care of Mr. H. Kayser, whose able and faithful labours were attended with great spiritual benefit to the people. Arising in a great degree from the destitution brought upon the nation by the destruction of their flocks and herds, from the cause already noticed, the people connected with this Station amounted to 1400, half of them still heathen, but willingly receiving instruction. When Mr. Birt returned in 1859, he was accompanied by an excellent schoolmaster, Mr. Brockway, and by Mrs. Nash, also a teacher, and their arrival infused new vigour into all the operations of this most important Station; 500 gather in the sanctuary on the Lord's day, and the communicants have been proportionately increased; the boys' day school contains 120 scholars, and that for girls 140, while itinerating labours are vigorously prosecuted among the adjacent kraals.

The Mission to the Caffres has been in several respects remarkable. Among the Missionaries, without adverting to others, Vanderkemp, Williams, and Brownlee, will long be regarded as men who have occupied with heroic loyalty and courage some of the high places in this field. The force of character and mental vigour manifested by the people, no less than their enslavement to cruel superstition, as well as their revolting customs, have imparted peculiar interest to the endeavours to effect among such a people that great spiritual change which it is the object of the Gospel to produce. The repeated occasions on which this nation in all its feebleness has been confronted with the colossal power of England, in the conflict with which the fruits of patient evangelistic labour have been swept away, and the people apparently doomed to annihilation, together with their last and most suicidal act, the destruction, at the bidding of an impostor, of their entire means of subsistence, are events beyond the ordinary difficulties which impede the course of the Christian Missionary. After such a series of fearful calamities, the existence of large and attentive congregations, the union of between 600 and 700 in Christian fellowship, the numerous scholars which attend the day and Sunday schools, the decent attire, the social habits, the moral elevation of character which everywhere distinguish the Christian Caffre, attest the measure of Divine favour which has accompanied the Society's labours during the past sixty years. The Wesleyan, the Scottish, and the German Societies have also laboured there, and though not equally familiar with the results, we rejoice to know that they have not laboured in vain. Very recently the Church of England has also entered the field, and whether we regard the ordeals through which the Caffre nation has passed or the position it now occupies, we cannot but cherish the hope that its life is not to be trodden out amidst the blood and fire of deadly carnage, nor to perish by the slower process of famine, but that, on the contrary, by the blessing of the Great Father of all the families of the earth, it will at no very distant day become a prosperous Christian community itself, and an instrument of extending the blessing of religion and civilization to more distant nations.

W. ELLIS.

RETURN OF THE "JOHN WILLIAMS."

THE friends of the Society generally are, doubtless, already aware that the Missionary ship returned in safety to the port of London on the last day of June. The Rev. George Turner, of Samoa, the Rev. George Gill, of Rarotonga, and the Rev. John Inglis, of Aneiteum, after many years of absence from their native land, together with their wives and children, came in her as passengers. During the earlier part of the voyage from Samoa to the Society Islands, an alarming epidemic affected several of the children on board, and proved fatal to three of the fatherless family of the late Rev. George Stallworthy; but after leaving that Group homeward bound, no case of serious disease occurred, and the whole voyage proved pleasant and prosperous.

It is more than two and twenty years since the first Missionary ship, the "CAMDEN," left Britain, on her errand of mercy to the islands of the Pacific. The project of employing a vessel exclusively for Missionary purposes originated with the lamented John Williams, and was carried into effect chiefly by his exertions during his visit to England in the years 1842—44. In the progress of the first voyage he fell a victim to his courage and benevolence on the shores of Eramanga; and on the return of the "CAMDEN," the friends of the Society resolved to perpetuate the martyr's name and memory by the purchase of a new and larger vessel, which they designated the "JOHN WILLIAMS." This good ship has, since the year of her purchase—1844—performed *four* successive series of voyages among the South Pacific Islands; and during the whole of this period, though exposed to many dangers, the special care and protection of God have been constantly afforded her, and our Missionary brethren—European and Native—who have sailed in her, have enjoyed the fellowship of saints, and shared in the privileges connected with the ministration of God's word, and the ordinances of His Church. The character of the "JOHN WILLIAMS" is now established throughout Polynesia as the ship from which the Natives will suffer neither imposition nor injury, but which bears to their islands the servants of the true God, and the messengers of peace. The "JOHN WILLIAMS" has been honoured to introduce Christian Teachers to many benighted and savage tribes, who have been turned from dumb idols to serve the living God, and who now present the aspect of peace and social happiness—blessings which they extend to the dark lands around them.

The Directors of the Society are anxious that the Missionary ship should return to her work of mercy at the earliest practicable period, as the comfort and welfare of their Missionary brethren in the several islands render her presence most important; and it is hoped that she may be ready to depart early in the month of November.

The vessel was originally purchased by the generous exertions of the Juvenile friends of the Society, whose contributions have, on her successive returns to Britain, been renewed, to meet the necessary expenses of repairs and outfit. Since the year 1844 these Juvenile Offerings have amounted to Fifteen Thousand Pounds. An earnest appeal will be made to our young friends for their renewed contributions and efforts to prepare the vessel for her next voyage—an appeal which we feel assured will be answered as promptly and generously as on every former occasion.

RAROTONGA.

COME OVER AND HELP US!

We have received an urgent appeal from the pastors of the Churches in Rarotonga for more labourers, both for carrying on the work of God among their countrymen, and especially with a view to extended Missionary efforts in the yet unenlightened isles of the Pacific. From the training Institution maintained for many years past in Rarotonga there have gone forth a large number of faithful evangelists, who have been instrumental under God for introducing and diffusing the blessings of the Gospel among thousands of the idolaters and savages of Western Polynesia. Many of these devoted men have fallen martyrs in the cause of Christ, but their ardour has remained unsubdued, and they are still as anxious as ever to send their messengers on this blessed though perilous enterprise. The following is the translation of a letter received by the "John Williams" from this interesting body of correspondents:—

"Rarotonga, January, 1860.

"This is a letter from the Brethren at Rarotonga—from the English and Native Missionaries, written to the parent Society in Britain.

"Blessings from God our Father rest upon you all.

"We your Brethren in Rarotonga, labouring in the work of God, amidst the Churches over which we respectively preside, desire to make known to you our thoughts, that you may fully know and understand them.

"It is to you ministers and officers of the parent Society in Britain, we desire to make these thoughts known, that with prayer to our God you may be able to consent thereto, by sending us the help you well know we so much need.

"We have a strong desire to extend our labours in the work of God, among the heathen islands, of which we are now hearing so much. We feel like Paul in days past, who was sent by the Holy Spirit and the Churches, to other and heathen lands. We read the 13th chapter of Acts, and say, 'Oh that it were so with us.' We have recently heard frequent reports of the heathen lands that are near and adjacent to us, viz.: Tuanaki, Rutaki, and many others; the inhabitants are still living in darkness and in sin, groaning in misery, slaying one another, and torturing one another, worshipping their idols of stone, and yet crying for help and deliverance from so great and so fearful a death. Alas! alas! for them who dwell in such thick darkness, and in the shadow of death.

"Now Brethren, what do you think about them? What is to be done by us for these very heathen in the darkness of death? Are they to remain in that state and to die? Are they to continue in this misery and groaning? Shall they continue to devour and destroy each other? Are they to continue in the worship of idols? Let us all show them true compassion! Let us, by striving together, endeavour to save them, that they may indeed live! Now it is our very strong desire that some of our number may be appointed to go to these new spheres of opening labour at Tuanaki, Rutaki, and other lands in the same locality.

"We hear that there are many; we desire to go and assist them; we go as fishermen, to cast the net of the Gospel into the sea, in the name of Jesus the Messiah. It may be that we shall obtain many souls, who, through Christ Jesus, will gain everlasting life, and upon them may shine the Sun of Righteousness, from Him who is the Father of Light.

"Now, Brethren, would it not be agreeable to you to sanction by appointing some of us, and a European Missionary, to go and search for these lands now?

"There is Mr. Geo. Gill; he is returning now to see you. Here is Mr. Krause, the only Missionary in Rarotonga, to be pastor over the churches at this time. Send us more Missionaries to be our pastors here, and let some of us the Native Teachers be sent far hence to the Gentiles, that we may make known to them the real compassion. As God has, in years past, compassionated us, so we would try and compassionate them, that they also may know His great love, in the gift of His only begotten Son, as a Saviour for sinners.

"Let it be agreeable to you, Brethren, to consent to this subject, that this letter may not be in vain. Let there be only one thought about it, with singleness of purpose for the glory of God.

"The account of our contributions to the parent Society, for the spread of the Gospel, we have for this year closed, and Gill will convey it to you, that you may know that our pity and love are not dead, that we ardently desire the kingdom of Christ to spread among all heathen lands, that the kingdoms of this world may become the kingdom of our Lord and Saviour Jesus Christ for ever and ever. Amen.

"Signed by E. R. W. KRAUSE,
GEO. GILL,
MARETU,
RUPE,
TEAIA,
TEAVA,
PUTANGI,
ISAIA,
TAMARUA."

We add a separate letter from ISAIA, who accompanied the Rev. Wm. Gill to England in the year 1853, and who is remembered with affectionate interest by multitudes of our *Juvenile Friends* and others who often listened to his deeply affecting statements of the sad condition of his heathen forefathers, and his glowing representations of the triumphs of the Gospel in their salvation. It is truly satisfactory to learn that since

his return to his native island, the Christian character of this young man has been honourably sustained, and that, after passing through the usual course of education for the work of the ministry, he has been ordained junior pastor of the Church at Arorangi.

"Rarotonga, South Seas,
"Jan. 11, 1860.

"From Isaia Papehia to the Directors of the London Missionary Society.

"My Fathers and Brethren—Life be to you. I, Isaia, whom you formerly knew, am now writing to you. Your letter sent by Mr. Krause, came to hand, and, in reading it, I was made glad and strong. I feel what you say about the heathen who still dwell in darkness. If I had wings, I would fly to those lands, and make known to them the name of Jesus Christ our Lord. But there is work to do in this land; and I have been recently ordained as Assistant Missionary. I am stationed at Arorangi, formerly occupied by the Rev. William Gill. Here I am assisting Rupe, the Native Missionary, in preaching and in teaching.

"Brethren, pray to God, for me, that He would confirm me, in this His good work, even unto my death.

"I cease not to remember your kindness to me, and also that of the Churches, during my stay in England. We may, however, never meet again in the flesh, but we will meet in the Heaven of God. Let us therefore be very diligent in doing the work of God: never let us be dull or weary. * * *

"Friends, do not fail to send us a Missionary on the return of the 'John Williams.' If possible, the Rev. W. Gill, and others to labour among us. It is well that the children have a parent's care. The Church here are your children; send us our parent pastors.

"In conclusion, exhort the young people in your schools to continue their love and help to the young people in our schools.

"Blessings on you,
"Isaia."

SAVAGE ISLAND.

Among the striking and extended triumphs of the Gospel in the South Pacific, none are more truly wonderful than those which have been achieved by the power and grace of God among the numerous population of the island bearing this fearful but appropriate designation. It was so called by Captain Cook, to denote the excessive ferocity of the islanders even beyond that of any tribes of Polynesia whom he visited. For many subsequent years their character and conduct to foreigners too well sustained that ominous title; but at length the merciful providence of God opened a path for the admission of Native Christian Teachers from Samoa, and by His blessing on their faithful exertions the entire population amounting to 4500 have renounced idolatry, have cultivated the arts of civilization and peace, and not a few of their number have become enlightened Christian believers, united in the fellowship of the Church.

The journal of the Rev. Geo. Turner, who has recently visited the

Society's various Polynesian Missions, and from which we shall give interesting selections in our next number, contains the following delightful representation of the mighty change which he witnessed in the character and condition of the people last year, in contrast with their barbarous and degraded state on his first visit twelve years before.

"Monday, Dec. 12th. Sighted Savage Island at 9 A.M. Instead of approaching it, as I did eleven years ago, half expecting to hear that the Teacher was killed, it was delightful now to look upon it as a Christian land, and to draw near to it anticipating a happy meeting with a Christian people. For sixteen years the powers of darkness resisted all our efforts to obtain an entrance for Christianity; and it is now eleven years since the islanders at last expressed a willingness to receive a Samoan Teacher, during which the good work has gone on and prospered.

"By 2 P.M. we were off the station of our Teacher Samuela, on the south side of the island; and Captain Williams, Mr. Inglis, and I proceeded in the boats to the shore. Although the sea ran high, no fewer than seventeen canoes were off to meet us, and, accompanied by this fleet and its happy band of natives, we pulled to the landing-place. The first glance at the people from the ship's deck showed a marked change since I was here before. Instead of nudity and the long dishevelled hair flying in the wind, or fast in a coil between the teeth, all have their hair cut short, and at least a wrapper or kilt of some sort from the waist downward below the knee.

"We found the Teacher and his family well, and living in one of the best Teacher's houses I have ever seen—quite a palace of a place; eighty feet by thirty; divided into seven apartments, well plastered, finished with doors and venetians, and furnished with tables, chairs, and bedsteads. We were delighted also with the size and unusually fine workmanship of the chapel. It is ninety feet by twenty-four, holds 500 people, but it is too small, and they are about to build one larger. . . . Retired to rest on a nice muslin-curtained bedstead, which they kindly spread for me, with blanket and sheets, luxuries rarely to be met with in a Native Teacher's house; but I had too much to think about to get more than a short nap. Soon after midnight the Natives were all on the move; church members, candidates, and others going to the meeting, and others catching pigs and fowls to take off for sale to the vessel. . . . It was heart-stirring at daylight to hear the voice of prayer and praise proceeding from the cottages of the Natives as we passed along the road. Some had family worship over, and were out, eager to get a shake of the hand as I passed. Some were not content with the hand or arm, but they must seize the *leg* too, and give it a hearty national snuff or smell! I was thus brought to a fast standstill at times, but after a *smiling* wrestle with the warm-hearted people, I got clear, and went on again along the road. The Natives have completed a good six-feet wide road all round the island. It has been partly made and kept in repair by fines. For theft and other crimes the chiefs sentence offenders to two, five, ten, or even fifty fathoms of road making. They fill up the spaces between the uneven coral with small stones, and level all with a layer of earth or sand. They are raising a row of cocoa nuts on either side of the road for a shade. A missionary will find this road a great facility to his labours, as it will enable him to take a horse all round the island—a distance of forty to fifty miles. . . .

"About half way I looked in as I passed to a school house, fifty feet by twenty, just

finished in the finest style of their workmanship. They have *five* more of these school houses at distances round the island, between the *five large chapels*. I was at Alofi by 7 A.M. Here I met with some of the Natives who had been with us at Samoa, was besieged again by the hand shakers, but soon got into the Teacher's house—a fine building, even more so than the one I saw the day before. Here I met with the other three Teachers, namely, Paulo, Paula, and Lakaii, and commenced the important but very difficult work of examining candidates for admission to the Church. The Teachers had evidently been careful in the selection of them, and out of those proposed from the five stations, we decided on receiving thirty-one men and nineteen women. Those who were formed into a Church last year have all remained stedfast, and, with the addition of these just named, there is an aggregate of 102 of the Savage Islanders in Church-fellowship. After baptizing the newly-admitted members, we all united in commemorating the death of Christ. . . . .

"We supplied them with copies of the 'Commentary on the Gospel of Matthew' in the Samoan dialect, and left 4000 copies of a revised hymn and Scripture lesson book in the Savage Island dialect, the paper for which was kindly furnished by the London Religious Tract Society.

"The Teachers handed me a manuscript of a translation of the Gospel of Mark in the dialect of Savage Island, with a request to print it at Samoa if approved by us. It was translated by Paulo, who has been ten years on the island, and subsequently all the Teachers met in committee and revised the manuscript. I said they might go on with Matthew next. Of course they translate from the Samoan version. They will exert themselves, I have no doubt, to do it well, and although a translation of a translation, and by Native Teachers, the manuscript may be of much service to Missionaries, who, I trust, will ere long be sent forth to this island.

"The population may be set down at 4300. *All are now Christian*, with the exception of some *ten*, who still stand aloof. The opinion is universal throughout the island that there is now an increase of the population. The women are much more numerous than the men, and we were all struck with the number of children to be seen, compared with many other islands. There was a fearful destruction of children in the days of heathenism. The climate is remarkably healthy. We have found this universal with the low *coral* formations. It is on the volcanic islands where our Teachers and Missionaries have suffered so much from fever and ague. The Teachers said the chiefs wished to know how they could obtain a protectorate from the British Government. I said it was not likely that Britain would grant their request; still, it could do no harm to make known their wishes; only they must do it, not through the Missionaries, but through some of her Britannic Majesty's official representatives, say the British Consul at Samoa, or the commander of any of her Britannic Majesty's ships which may touch at the islands.

"The 'John Williams' was off the settlement at Alofi all day, and the boats made five trips to the shore, taking off arrowroot, pigs, fowls, yams, Teachers' parcels, &c. The arrowroot amounted to upwards of 2000 pounds, and is the proceeds of the sale of books: 1540 yams, ten pigs, and forty fowls were a present from the people to the 'John Williams,' and in addition Mr. Griffen, the second officer, bought fifty pigs and 120 fowls for the vessel. I was glad also to find that the demand from Mr. Griffen was not for tobacco, but exclusively for such useful articles as calico, shirts, knives, hatchets, &c.

"In the afternoon we had a public meeting in the chapel. It is 100 feet long by

thirty-five, and is one of the finest chapels I have seen in the South Seas. It was closely packed with a clean, decently clothed, and attentive audience. Captain Williams, Mr. and Mrs. Inglis, the Misses Geddie, and others from the ship were also present. Including those on the verandahs on either side of the chapel, there were at least 1100 present. Mr. Inglis and I addressed them through the Teachers as interpreters, who also conducted the singing and devotional parts of the service. Such a sight, and in such a place, made it a season of joy to all of us, which we shall never forget.

"We were again on board ship and off for Samoa before dark. I have repeatedly wished in the course of this voyage that I had another body to dispose of and give up to labour in the cause of Christ; but I never felt this to such an extent as I did on leaving the shores of Savage Island, covered with a loving, grateful people, all eager for a shake of the hand and to express as best they could their unfeigned regard. And these are the children of the men who rushed out upon our great navigator Cook 'like wild boars,' and who, for sixty years after his time, kept to the determination that no stranger should ever live on their island. They repeatedly assailed parties of white men, as they did Captain Cook, and were occasionally fired upon in return. Natives of other islands, who were drifted there in distress, whether from Tonga, or Samoa, or elsewhere, *were invariably killed.* Any of their own people who went away in a ship and came back *were also killed*, and all this was occasioned by a dread of the introduction of disease. For years, too, after they began to venture out to ships, they would not immediately use anything obtained, but hung it up in the bush in *quarantine* for weeks.

"Eleven years ago the exclusive system, against which we had so long been struggling, gave way, and the assurance was formally made known to us that Samoan Teachers would be received; and *now* nothing would be more grateful to them than the arrival of white Missionaries. Soon may God grant them the desire of their hearts!

"Nor is the great change confined to their reception of Christianity as a religious system, but, as is manifest from what I have already said, the whole framework of their political and social life is changed. Their open wars and secret lurking for each other's blood are ended. Old grievances are laid aside, and free intercourse is the rule all over the island. The pigstye-like dwellings are fast giving way to the Samoan model of large houses, well spread with mats. Instead of destroying, as they formerly did, all the plantations and fruit trees of a person who dies, that they might go with him, all is now spared, and the consequence is an abundance of food such as they never had in heathenism. Instead of living in single families, and migrating here and there in the bush, the five Teacher's stations are fast becoming the nuclei of settled villages, with magistrates and laws. The change of the whole state of affairs is as amazing to the people themselves as it is to a stranger. I have never seen a more inviting field of missionary labour. Happy the men who come to cultivate it!"

DEATH OF THE REV. JOHN BARFF, OF THE SOCIETY ISLANDS.

The mournful duty again devolves on us of recording the departure of another effective and devoted member of the Missionary Brotherhood of Polynesia. In November last, the indefatigable George Stallworthy, of Samoa*, was suddenly called from the midst of his useful labours; and on the 16th of March, the Rev. John Barff, of Tahaa, one of the Society Islands, entered into his rest. Both our departed Brethren were specially occupied in training Christian young men for the work of the Ministry, and in various other important Missionary labours exceeding those of former years. Each has left a mourning widow and several fatherless children, claiming the sympathy and support of the Society they so faithfully served. They died amidst the tears and lamentations of the Native Christians, by whom their ashes were conveyed to their resting-place, with the strongest expression of respect and affection for their memory.

The brief illness and decease of Mr. Barff have been forwarded in the following affecting communication of the Rev. A. Chisholm:—

"On the 6th I went over to Tahaa, to bid farewell to Mr. J. Barff, who, we had heard, was rather poorly, and unable to come out to Rariatea; but what was my surprise to find our dear Brother more likely to die than to live. It was almost incredible that he could have been so reduced in so short an interval; but it appears he had been almost constantly vomiting for several days, and could retain no nourishment. By the use of saline draughts, this was gradually overcome, and the visit of his father, Mr. G. Gill, and myself, seemed a little to revive him. Seeing him in such a state, I was led to hesitate about our intended voyage, in the 'John Williams,' to England; and, on consulting with Mrs. Chisholm, we resolved to forego it for his sake. I accordingly returned to Tahaa the following morning, and told him we would not leave him, for which he expressed his warm thanks. We then made arrangements to have him brought over to our house for change of air. We had him laid on a couch, and carried into the boat in the cool of the evening; but, although the fresh sea breeze seemed to revive him a good deal, he passed a restless night, and there appeared but little prospect of his recovery. * * *

"His last hours, like his last thirteen years in which I have known him, were eminently marked by calmness and thoughtfulness; no ecstacy, no excitement, but humble resignation and assured hope, leaving no doubt on the mind of any who had the pleasure of being near him, that all was well. I had a hearty press from his hand about four hours before he expired, when he described dying, as 'just a drowsiness:' pain had ceased for several hours; the senior Deacon from Tahaa, myself, and his father, had each in turn commended his soul to God, and the last had scarcely finished, when he departed without an expiring groan, or even a sigh. It was a most affecting scene; his aged parents bowing in calm resignation to the Divine will—his most affectionate wife almost broken hearted—the aged Deacon who came over with him from Tahaa and would not leave him, weeping like a child—and

* See "Missionary Magazine" for April.

Mrs. Chisholm and myself, to whom he had been so dear, feeling deeply the great bereavement. He died at a quarter to one on Friday morning, March 16th, and by 1 P.M. the same day, decay had made such rapid progress, that the students and other friends were all but too late to see his beloved face once more, and we were compelled to bury him that evening. A large company of both foreigners and natives attended his funeral: his dear parents and beloved wife have been most wonderfully sustained under the heavy stroke which has so unexpectedly fallen upon them. Mr. and Mrs. Barff, sen., came from Huahine in the 'John Williams' to bid us farewell, little expecting to be called upon to part with one so dear to them. The students carried our departed Brother to his grave, and seem most deeply to feel their loss."

ARRIVAL OF MISSIONARIES.

Rev. E. J. Evans, from Madras, May 29th.

Rev. A. Corbold and Family, in the "Vernon," from Bombay, June 19th.

Rev. E. Porter and Mrs. Porter, accompanied by Mrs. Lechler, in the "Barham," from Madras, June 27th.

Rev. G. Turner and Family, and Rev. G. Gill and Family, per "John Williams," from the South Seas, June 30th.

MISSIONARY CONTRIBUTIONS.

From 18th April, to 14th July, 1860.

In addition to the Anniversary Collections reported last Month.

T. O.	500	0	0
W. Wilkinson, Esq.	110	0	0
Legacy of the late Mrs. Harriot Browne, £5 Annuities, 1859, value	68	2	6
A Friend, W.	50	0	0
W. C. Gellibrand, Esq.	10	0	0
Ditto for Indian Children in the School at Salem	10	0	0
	20*l.*		
I Μεφορ, a Thank Offering.			
For China	5	0	0
For Africa	5	0	0
For India	5	0	0
	15*l.*		
Mr. & Mrs. Elgood	10	0	0
Mr. S. W. Partridge, in full discharge of sums intrusted to the late firm of Partridge & Oakey	7	0	0
Mrs. F. Smith...(A.)	5	5	0
Ditto (D.)	5	0	0
Ditto for Native Boy	5	5	0
Mrs. A. Haldane	5	5	0
A Cheerful Giver, for the Widows' and Orphans' Fund	4	0	0
Mr. & Mrs. Hughes, for the Native Girl, Mary Lonsdale	4	0	0
A Friend	3	0	0
H. F.	3	0	0
Miss Munns, for the Native Girl, Catherine Herbert at Salem	2	0	0
S. B.	1	10	0
Miss Broadfoot	1	1	0
A Friend	1	0	0
A Friend at Exeter Hall, for India	1	0	0
W. A. Rooke, Esq.	1	0	0
Miss Rotton, for Peelton	1	0	0
W. C.	1	0	0
Collected by Miss Stone	0	14	0
A Friend	0	10	0
Collected by Miss Elizabeth Hodder for China	0	6	2
Ditto by Miss Emma Hodder	0	4	0
Sarah	0	5	0
A Wellwisher to the Cause	0	4	0
A Friend to Missions	0	3	0
Mrs. Butteau's Missionary Box	0	14	0

Collected by Miss Mather, for the Schools at Mirzapore.

R. Hope, Esq.	1	0	0
Rev. C. Yonge	1	0	0
W. Edgar, Esq.	1	1	0
W. Edgar, jun.	1	1	0
G. Edgar, Esq.	1	1	0
Mrs. Baker	0	10	0
G. Monkhouse, Esq.	0	10	0
C. Mather, Esq.	0	10	0
Miss Mather	0	10	0
Miss C. Mather	0	10	0
J. Fennings, Esq.	0	10	0
Mrs. Allen	0	5	0
Mrs. Harwood	0	5	0
Mrs. Carpenter	0	5	0
Rev. J. Davies	0	5	0
Mrs. M'Morland	0	5	0
Miss D. A. Mather	0	4	0
Mr. Clarke	0	2	6
Mrs. Greatley	0	2	6
Miss Hope	0	2	6
Mr. Foley	0	2	6
Mrs. Foley	0	2	6
Miss Saunders	0	2	6
	10*l.* 7*s.* 6*d.*		

Abney Chapel.

For the Native Girl, Sophia Wilson Elms, half-year 1 10 0

Albany Chapel, Camberwell.

Collected by Miss Laura James.

Subscriptions	7	3	6
Boxes	1	8	8
	8*l.* 11*s.* 2*d.*		

Albany Chapel, Regent's Park.

Juvenile Missionary Working Society, per Miss Banting.

For the Chinese Girl, Mary Davies at Amoy	5	0	0
For the Indian Girl, Jane Jones at Coimbatoor	3	0	0
	8*l.*		

Barnsbury Chapel.

Sunday School, per Mr. Tillett	10	16	9
Ditto per Mr. Teulon	5	3	7
	16*l.* 0*s.* 4*d.*		

Battle Bridge Juvenile Society, per Mr. J. Fitt 6 0 0

Bedford Chapel.

Young Ladies' Missionary Association, per Mrs. A. Reed 2 10 0

Bethnal Green Sunday School for the School at Cuddapah 13 0 0

Bishopgate Chapel.

Ladies' Auxiliary, per Mrs. Mannering 4 14 0

Carlisle Chapel.

Juvenile Society.

Collected by the Boys.

Master J. Balchin	0	1	6
Master G. Banks	0	1	7
Master H. Beaver	0	1	2
Master A. Bridges	0	2	0
Master R. Brown	0	1	8
Master John Bull	0	0	8
Master Theopolus Carpenter	0	2	11
Master Ed. Dance	0	1	9
Master T. Fowler	0	0	4
Master Saml. Gray	0	2	6
Master A. Goodall	0	6	9
Master Wm. Morley	0	0	5
Master C. Pugh	0	12	6
Master John Rose	0	0	4
Master A. Russell	0	3	0
Master Edwin Sears	0	5	5
Master J. Somers	0	1	5
Master E. Tarrant	0	5	2
Master Alf. & Wm. Tattershall	0	6	0
Master A. Vinson	0	5	8
Master A. Walker	0	10	2
Master H. Walker	0	10	4
Master Ebenezer Woodcock	0	5	6
A Friend's Box	0	2	6

Collected by the Girls.

Miss Margaret Andrews	0	2	4
Miss Harriet Archer	0	1	6
Miss Maria Blunt	0	0	3
Miss Matilda Croft	0	3	2
Miss Emma Daintree	0	3	0
Miss E. Dilley	0	5	6
Miss Jane Ebbs	0	1	4
Miss Emma Gown	0	3	8
Miss Carlotte Gown	0	1	9
Miss Mary Hale	0	2	2
Miss Fanny Hern	0	5	5
Miss Frances Jones	0	3	9
Miss Sarah Leithieleur	0	0	6
Miss Mary Anne Mason	0	0	11
Miss Louisa Paine	0	5	7
Miss Harriet Pearce	0	5	10
Miss Emily Roberts	0	2	6
Miss Emily Russell	0	3	4
Miss Jane Stevens	0	1	6
Miss Eliza Stokes and Sisters	0	2	6
Miss Alace Walker	0	1	9
Miss Emily Weager	0	1	4

Miss Mary Anne Wroe 0 1 0
Fractions 0 0 10
Amount Collected for a Special Purpose not appropriated 0 7 6
Exs. 5s. 7d.; 7l. 12s.

Clapton, W. Sharp, Esq. .....(D.)100 0 0

Claremont Chapel.

Per Mr. J. Drew.

Sunday School 23 17 10
Denmark Street School 4 15 2
Wheatsheaf Yard ... 1 0 0
29l. 13s.

Ebenezer Chapel, Shadwell.

Mr. J. Green's Missionary Box 1 14 0

Eccleston Chapel.

In addition to 213l. 18s. 9d. acknowledged in May.

Subscriptions 3 11 0

Fetter Lane.

Subscriptions, &c., per Mr. Starr 7 12 2

Finsbury Chapel.

Collection, May, 1859. 16 2 4

Collected by—

Mrs. S. Cox 0 2 7
Mrs. Fletcher 4 5 0
Miss Harrison 27 4 0
Miss Otto 4 5 0
Mr. Prestige..... 1 6 10
Mr. Watson 0 5 0
Girls' Protestant School, North Street 0 6 0
Vestry Box 0 7 6
Juvenile Association, Mr. C. H. Alder, Secretary... 6 4 0
60l. 8s. 3d.

Haverstock Chapel.

Mr. Weightman..... 1 0 0
Mr. Mountford 0 10 0
Sunday Schools, per Mr. J. Thornley... 3 0 0
Juvenile Society, per Miss Hartland 3 10 0
Servants' Missionary Box 1 12 0
9l. 12s.

Hoxton Auxiliary, per Mrs. Winch, on Account 22 0 0

Islington Chapel.

For 1859—60.

In addition to 64l. 12s. 2d. Reported in May.

Contributions..... 8 0 2
For Widows' Fund. 5 0 0
Mrs. Langton, dec., for the Native, Teacher, John Stephenson 10 0 0
23l. 0s. 2d.

John Street, Bedford Row.

Hon. & Rev. B.W. Noel, A.M.

Marcus Martin, Esq., Treasurer.

Particulars of Sum acknowledged in May.

Mr. Bacon..... 2 2 0
The Misses Grant... 1 1 0
Miss Hagger 0 10 0
Mrs. Hallowes 1 1 0
Mr. & Mrs. Howgate 2 2 0
Mr. Jeanneret..... 1 1 0
Mr. Martin 2 0 0
Mrs. Milne 0 5 0
Hon. and Rev. B. W. Noel 1 0 0
Mr. Payne..... 2 12 0
Mr. Ridler..... 1 0 0
Mr. & Mrs. Strangeways 0 10 6
Mr. & Mrs. Trimmer 1 1 0
Mr. Tucker 5 0 0
By Vote of the Church 33 4 1
54l. 9s. 7d.

Kentish Town.

Congregational Church.

Sunday School, for China Special, per Mr. H. Warren Hall, Treasurer ... 5 2 2

Kingsland.

Mrs. Casterton, two Donations 40 0 0

Maberly Chapel.

Rev. E. M. Davies.

Mr. & Mrs. Wren ... 4 0 0
Collection 9 2 0
Collected by Miss Heaps 7 17 0
20l. 19s.

Middleton Road.

Rev. C. Dukes, M.A., President.

Mr. G. H. Butler, Treasurer.

Mr. G. R. Swain, Secretary.

Annual Collection... 20 17 10
Mrs. Brown's Missionary Box 0 4 9
Anniversary Meeting 1 18 5
Mrs. Brown's Missionary Box 0 5 3
Mrs. Newton's ditto 0 1 4
Mrs. Chandler's ditto 0 6 2
Mrs. Butler's ditto.. 0 4 10
Mrs. Howshal's ditto 0 5 8
Sacramental Collection for Widows' and Orphans' Fund 10 5 5

Collected by Miss Minto.

Miss Alton..... 0 6 0
Mrs. J. W. Battley 0 10 0
Miss Bower 0 7 6
Mr. and Mrs. Stevenson..... 1 0 0

Collected by Mrs. Mortimer.

Mrs. Bailey 0 4 0
Mrs. Bisset..... 0 0 2
Mrs. Capon..... 0 4 0
Mrs. Canney..... 0 1 0
Miss Hammersly .. 0 4 0
Mr. Merry 0 4 0
Mrs. Martin 0 2 6
Mrs. Peters 0 2 0
Mr. Potipher, 6d., Mrs. Preston, 4d... 0 0 10
Mrs. Sherman..... 0 4 0
Mrs. Thomas, 6d., Mrs. Wright, 3d... 0 0 9
Mrs. Woodmancey.. 0 2 0

Collected by Miss Clements.

Anonymous 0 1 0
Mrs. Balburnie 1 1 0
Mr. E. Battly..... 0 4 0
Mr. Bedwell 0 4 4
Mr. Brown..... 0 10 0
Mrs. Bush (for China) 0 4 0
Mr. Butler..... 1 0 0
Mr. Chandler 1 0 0
Mr. Chapman 0 10 0
Miss Clements (for Africa)..... 0 4 3
Mrs. Cook 0 2 6
Mrs. Day..... 0 2 0
Rev. C. Dukes, M.A. 1 1 0
Mr. Eden (for China) 0 10 0
Mr Elliott 0 10 0
Mr. English 0 4 3
Mr. Hildings 0 10 0
Mrs. Hobson 0 4 0
Mrs. Hunt..... 0 4 3
Miss Hunt..... 0 4 4
Mrs. Mead..... 0 4 0
Mrs. Muste (Africa) 0 4 4
Mr. Pavitt 0 10 0
Mrs. Price 0 10 0
Miss Price..... 0 4 0
Mr. Palmer ..... (D.) 0 10 0
Mrs. Shelley 0 10 0
Mr. Stradwick..... 1 0 0
Mr. Tonkin 0 2 6
Mr. Tutile 0 1 1

Collected by Miss Wooder.

Miss Aviolit..... 0 1 0
Mrs. Battley..... 0 6 0
Miss Brooks..... 0 4 0
Mr. Forsaith..... 0 8 0
Mrs. Gibling..... ..... 0 4 0
Mr. Howden..... 0 4 0
Miss Hull 0 4 0
Mrs. Newman..... 0 4 0
Miss Porter 0 3 0
Mrs. Rogers 0 4 0
Mrs. Sharp 0 4 0
Mrs. Smith 0 4 0
Mrs. Stevens 0 4 0
Mr. Tyrrell 0 4 0
Miss Turner..... 0 3 0
Mr. Upsdale 0 4 0
Mrs. Wallers 0 5 0
Miss Ware..... 0 4 0
Miss Webb..... 0 3 0
Mr. Wooder 0 4 0
Mr. C. Wooder..... 0 4 0
Miss Wooder 0 4 0
Miss A. S. Wooder.. 0 4 0
Miss E. Wooder 0 4 0
Mrs. Young 0 10 0

Collected by Miss Cairns.

Miss Cairns 0 5 0
Mr. Davis 0 5 0
Mrs. Galer..... 0 4 0
Mr. G. Goodes 0 10 0
Mrs. Griffiths 0 10 0
Mrs. Robinson..... 0 4 0
Mrs. Wakefield 0 10 6
Miss Walker..... 0 4 0
Mrs. Watson 0 3 0

Collected by Mrs. Harris.

Mrs. Butler 0 10 0
Mrs. Clare 0 10 0
Mrs. Dixon 0 10 0
Miss Dorrington ... 0 4 0
Mrs. Durrant 0 2 0
Friend..... ..... 0 4 0
Mr. Haddrill 0 10 0
Mrs. Hammill..... 0 4 0
Mr. Hanks 0 5 0
Mrs. Harris 0 5 0
Miss Harris 0 4 0
Mr. Kohler 1 0 0
Mr. Oram 0 5 0
Mrs. Pye..... 0 4 0
Mrs. Richards..... 0 4 0
Miss Sweedland..... 0 4 0
Miss Tidswell..... 0 6 0
Mrs. Wood 0 4 4

Collected by Miss Ingram.

Mrs. Farrow 0 5 0
Mrs. Hoar 1 0 0
Mrs. Ingram 0 4 0
Mrs. Murray 0 10 0
Mr. Oatley, jun..... 0 10 0
Mrs. Pawson 0 4 0
Miss R. Pawson..... 0 6 0
Mrs. Parr 0 4 0
Mr. Ross..... 0 10 0
Mrs. Sharp 0 4 0
Mrs. Symens 0 1 6

Collected by Miss Whalley.

Miss Collier 0 4 0
Mrs. Elphick 0 4 0
Miss Rawson 0 2 0
Mrs. Whalley 0 5 0
Mr. Whalley..... 0 5 0

69 6 8
Less Expenses ... 2 16 6

66 10 2

Mile End New Town.

Auxiliary, per Miss Bournes 3 7 11

New Broad Street.

Rev. W. O'Neill.

Sunday School 3 18 6
Mrs. Sherwin 1 1 0
Miss Snelgar 0 10 6
5l. 10s.

New Court, Carey Street.

Mr. G. Yonge 1 1 0
Mrs. G. Yonge's Bible Class 0 10 0
Miss Taylor 0 10 0
Collected by Miss Mason 1 4 6
Sunday School, by Mr. Howell 4 0 0
7l. 5s. 6d.

Oakland's Chapel, Shepherd's Bush.

Contributions, per Mr. Broad..... 5 0 0

Old Gravel Pit Auxiliary.

H. Rutt, Esq., for China Special 50 0 0

Onslow Chapel, Brompton.

Mr. Firby 0 10 0
Mr. Stimpson 0 10 0
Mrs. Sheridan..... 0 10 0
Mrs. Tranmer..... 0 2 6
Mrs. Carley 0 10 0
Mr. G. J. Carley, for Ship 0 7 0
Moiety of Collections 4 14 0
7l. 3s. 6d.

Paddington Chapel.

In addition to 228l. 8s. 10d. acknowledged in May.

Miss Manning..... 1 0 0
Mrs. Luff 1 10 0
Miss Palmer..... 1 1 0
Legacy of the late Miss Thrupp, less duty 45 0 0

Park Chapel, Bethnal Green.

Collection 2 0 0

Park Chapel, Camden Town.

Juvenile Auxiliary.

Amounts received July 4th, 1860.

Boys.

S. Philp 0 5 0
T. Bremner 0 3 7
J. Carey 0 1 6
W. F. Croager 0 1 11
F. Geller..... 0 11 9
F. Fraser 0 17 9
E. Bush 0 2 2
H. Cranfield..... 0 2 9
A. Sanders..... 0 0 4
C. Nicholas 0 1 1
W. & P. Deed 0 9 0

Girls.

Mrs. Halliday 0 8 1
K. Pratt 0 12 9
E. Steel 0 3 7
S. Hensharp..... 0 1 5
A. Anderson..... 0 1 6
M. Anderson 0 6 0
J. Jennings 0 3 1
L. J. Ellison 0 12 3
A. Barnes 0 13 0
A. Geller..... 0 9 2
A. Saunders 0 1 4
E. Wyatt 0 5 6
M. E. Shackle..... 0 3 5
M. A. Sharp 0 1 1
M. A. Cook..... 0 9 7
S. Bowen 1 3 6
E. Higginbotham ... 0 4 0
H. Gairdner 1 9 11
M. Holcombe 0 1 4
F. Palmer 0 13 2
Miss Biddle 0 6 5
A Friend..... 0 0 4
Fractions 0 0 8

11 12 2
Exps., Printing ... 0 7 6

11 4 8

Pimlico.

St. Leonard Street Chapel.

An improvised Collection by C. E. Mudie, Esq. 14 5 10

Poultry Chapel
Auxiliary Society, per J. East, Esq., on account 287 5 5

St. John's Wood Chapel.

Rev. Dr. Ferguson.

B. W. Webb, Esq., Treas.

Collected by Miss Webb, Croydon, for the Misses Cox's School, Trevandrum 1 10 0
Sunday School Children, Mrs. Wild's Class, for do. 0 10 0
Half-year's Subscription, Children in Misses H. & M. Watkins's Classes, for Girl in ditto, named Harriet Maria Watkins 1 10 0
Sunday School Children, General Fund 1 12 9
Mr. Cuff..... (Sub.) 1 1 0
T. Morgan, Esq. (D.) 10 0 0
16*l.* 3*s.* 9*d.*

St. Thomas's Square, Hackney.

Mr. G. Powell 1 1 0

Collected by—

Mrs. Andrews..... 1 18 1
Miss H. Pitman..... 0 10 0
Miss Ingram 1 4 6
Missionary Box 0 5 0
4*l.* 18*s.* 7*d.*

Stepney.

Juvenile Association, on account... 3 9 11

Stockwell.

Congregational Collection 13 0 1

Tabernacle.

Mr. Selby, Treasurer.

Legacy of the late Miss Langdon..... 5 0 0
Collections 17 16 8
Public Meeting 2 13 6
Prayer Meeting 0 8 2
Juvenile Association, a moiety of Contributions..... 8 2 7
Catechetical School 2 5 5
Sunday School..... 1 1 11

Missionary Boxes.

Miss Aldridge..... 0 3 9
Miss Boykett 0 10 6
Miss R. Clark 0 15 0
Master Shoobert ... 0 10 0
Master Smith 0 10 4

Collected by—

Miss Appleby 0 10 6
Miss Baker 2 17 0
Miss Brewer 2 8 0
Miss M. A. Clark ... 7 17 4
Mr. Dernacour 4 16 6
Mrs. Garnham 2 12 0
Mr. T. Greenwood... 3 8 0
Miss Grigsby 3 11 6
Mr. Selby 14 2 0
Miss Selby..... 1 10 6
Miss Taylor 1 4 0
Other Subscriptions 2 12 0
Exs. 37*s.*; 85*l.* 10*s.* 2*d.*

Tottenham Court Road.

Mr. J. P. Richardson, Treasurer.

Collections, 1859..... 14 3 6
Subscriptions and Donations 21 10 0
35*l.* 13*s.* 6*d.*

Union Chapel, Brixton Hill.

Mrs. Imray, Treasurer.

Subscriptions and Donations..... 64 8 0
Collections 45 9 2

Missionary Boxes.

Ellen and Emma Caldwell..... 0 6 9
Mrs. Crabb 1 10 5
Miss Crabb 1 17 0
Mr. J. Dawson's Children..... 1 8 10
Mr. W. Morris's do. 0 6 6
Mrs. Morris's do. ... 0 14 9
Mr. Powell's do..... 0 3 4
Mrs. Southall 0 4 2
Miss Smith 0 3 5
Day and Infant Schools 0 19 6
Sunday School, Sabbath Collections... 1 4 11
Ditto, Special for China 3 5 6

Sunday School Boxes.

Harriet Atkins 0 3 2
Ann Boys 0 0 8
Letitia Dudley..... 0 1 7
Emily Dudley 0 1 2
Florence Dudley ... 0 0 11
Sarah Hammond ... 0 2 2
Selina Jones..... 0 3 3
Sophia Jones 0 4 0
Mary Ann Leigh ... 0 2 0
Alice Poole 0 2 0
Sarah Turner 0 0 6
Elizabeth Waller ... 0 2 5
Caroline Watson ... 0 1 0
Josephine Whyman 0 4 5
Mary Ann Woodman 0 1 6
Fractions 0 0 10
Exs. 63*s.* 6*d.*; 120*l.* 10*s.* 9*d.*

Walthamstow.

C. M. Robison, Esq., for Special Chinese Fund 100 0 0
Mrs. Short's Missionary Box 2 10 0
Misprinted 10*s.* in the May Magazine.

Wardour Chapel.

Contributions..... 5 18 0

Well Street.

Contributions per Mr. Harvey 8 18 6

Westminster Chapel.

For 1859, 1860.

Reported in May Magazine 45 18 5
Previously Reported 47 13 8
Rev. S. Martin..... 2 2 0
Mr. Tudor 1 0 0
Ann De Luce 0 5 0

Collected by Mrs. Capern.

Sums under 10*s.*..... 0 6 0

Collected by Miss Pope.

Miss Grange..... 0 10 6
Misses Pope..... 5 0 0
Sums under 10*s.*..... 0 17 8

Collected by Master Edwin Ford.

Sums under 10*s.*..... 0 9 11

104 3 2
Less Magazines... 3 10 0
100 13 2

York Road Chapel.

Rev. R. Robinson, President.

Joshua Field, Esq., Treas.

Mr. Jas. Nelson, Secretary.

Subscriptions and Donations 25 10 0
Annual Collections 22 14 6
Sacramental Collections for Widows' and Orphans' Fund 8 0 0

Missionary Boxes.

Miss Cowe..... 0 5 10
Miss Mary Damerel 0 2 6
Miss Davison 0 11 7
Miss Dawes 0 5 9
Mr. Dawson 0 3 2
A Friend..... 0 2 7
Miss Fuller 0 7 1
Master Godwin 0 5 1
Miss Graves..... 0 2 3
Miss Havell 0 6 9
Miss Izett 0 12 0
Master Jones 0 4 10
Mr. Mabey..... 0 4 3
Master W. Medwin. 0 3 6
Mrs. Mount 1 16 6
Master A. Murrell... 0 4 7
Miss Pankhurst..... 0 5 7
Miss Reed 0 4 0
Mrs. Sharpington... 0 6 4
Mrs. Straker 0 4 1
Vestry Box 1 7 9

Collected by Mrs. Bailey.

Mrs. Collins..... 1 1 0
Small Sums 0 13 8

Collected by—

Master Dillamore ... 1 5 10
Miss Fuller 1 4 6

Collected by Miss Graves.

Mr. Hunt 0 5 0
Miss Worrall 0 16 0
Small Sums 2 12 6
Collected by Miss Havell 1 16 8

Collected by Master Hearn.

Mr. Burrell 0 10 0
Small Sums 3 9 3

Collected by Miss Hunt.

Mr. Hunt 0 15 0
Small Sums 0 4 0

Collected by Miss Jackson.

Mr. James Nelson... 0 10 0
Mr. Southwood 0 10 0
Small Sums 0 14 6

Collected by Mrs. Mabey.

Mr. Filer 0 13 0
Small Sums 0 15 0

Collected by Miss Medwin.

Mr. Medwin and Family 3 3 0
Mrs. Trotman..... 1 1 0
Browne Webb, Esq. 1 1 0

Collected by Mrs. R. Robinson.

Mrs. Cox 0 10 0
Mr. Cubley 0 10 0
Mr. & Mrs. Jones ... 0 10 0
Miss Lucey 0 10 0
Mr. and Mrs. M. Medwin 0 13 0
Mrs. Padwick..... 0 10 6
Miss Pascal and Friends 0 15 10
Mrs. Pool 0 10 0
Mr. Sherriffs 0 10 0
Mr. Wade 0 10 0
A Friend.....(D.) 3 0 0
Mr. J. D., for India 0 10 0
Children's New Year's Offering (Stewart) 0 6 0
Small Sums 4 9 0
Collected by Miss Robinson 1 5 11

Sabbath Schools.

Young Men's Class (Mr. Horsford) ... 1 8 0
Senior Class (Mr. Cole) 1 6 7
Young Women's do. (Miss Sherratt) ... 0 16 4
Boys' 3 1 10
Girls' 4 18 9
Infants' 0 6 4
114*l.* 9*s.* 6*d.*

St. Paul's Churchyard.

Young Men at Messrs. Hitchcock and Co..... 7 3 0
Kingsland, Dalston, and Shacklewell
Ragged School, per Mr. J. H. Lloyd ... 0 12 9

BEDFORDSHIRE.

Luton.

Union Chapel.

Mr. C. Harrison, Treasurer.

Moiety of Contributions..... 39 5 0

BERKSHIRE.

Abingdon.

Rev. S. Lepine.

Subscribers 10 11 0

Collected by—

Miss Blizzard 0 14 0
Mrs. G. Cox... 3 3 0
Miss Cox 0 12 7
Miss L. Cousins..... 1 5 0
Miss Crook 0 6 0
Miss E. Glanville ... 1 5 11
Master F. Lepine ... 1 0 0
Miss Smith 1 3 6

Missionary Boxes.

Mr. Cousins..... 0 10 6
Sunday School 0 6 5
Collections 4 5 0
Public Meeting 4 5 7
For Widows' Fund 1 1 0
Exs. 9*s.* 6*d.*; 30*l.*

Hungerford.

Collected by two Friends for the Special Chinese Fund 1 15 0

Newbury.

Rev. H. March.

Mr. Morcom, Treasurer.

Collections after Sermons..... ..... 14 6 0
Public Meeting 11 10 6
Weston 0 2 8
Woodhay 0 3 9
Enbourne 0 7 1
Ecchensnall 1 13 10
Crookham 0 2 6
Hampstead 0 3 11
Annual Subscriptions 11 10 0

Ladies' Association.

General Objects ... 20 12 8
Native Teacher ... 10 0 0
Orphan Children ... 9 9 0
A Friend, for China 5 0 0
Collections at Pucklebury and Frilsham 10 0 9
Exs. 50*s.* 6*d.*; 92*l.* 18*s.* 2*d.*

Reading.

Erratum in May Magazine.

Castle Street Juvenile Branch Sunday School—for 2*l.* 13*s.* 7*d.* read 12 13 7.

Windsor.

William Street Sunday School, for the Native Teacher, James Macfarlane 10 0 0

BUCKINGHAMSHIRE.

North Auxiliary.

Rev. J. Bull, A.M. Treasurer.

Potter's Pury.

Rev. J. Slye.

Collected by—

Miss Slye	1	11	9
Miss Jane Scrivener	1	9	8
Miss Emma Saunders	1	6	1
Missionary Boxes.			
Mr. Sanders' family	1	2	11
Mr. Jabez Scrivener's do.	0	18	4
Mr. Wood's do.	0	14	4
Mr. Joseph Masom's do.	0	6	3
Mr. Scrivener's (Shrob Lodge) do.	0	5	1
Master George Druce	0	6	1
Mrs. Iliffe	1	0	0
Sunday School Boys	0	3	2
,, Girls	0	2	8
Collection	2	19	3

12l. 5s. 7d.

Stoney Stratford ... 2 14 10

Winslow.

For the China Fund.

Proceeds of a Lecture on China, given at the Independent Chapel, Winslow, in connexion with the Young Men's Mutual Improvement Society 1 4 6

CAMBRIDGESHIRE.

Duxford District.

Mr. J. Patterson, Treasurer.

Duxford.

Collected by Mrs. Scruby and Miss Burgess 2 10 0

Sawston.

Rev. R. Davis.

Public Collection ...	9	4	6
Sunday School	2	3	3
Thank Offering	0	10	0
Ditto ditto	0	10	0

Little Shelford.

Sabbath School Offerings	0	2	11
A Friend's Box	0	4	6
Subscriptions	1	6	7
Public Collection ...	3	7	11

17l. 9s. 8d.

Fulbourn.

Contributions from Rev. W. M. Anstey 6 10 9

Soham.

Rev. D. L. Matheson, B.A.

Collected by—

Miss Whiting	0	12	0
Miss Butcher	3	14	11
Miss Johnson	0	7	8
Missionary Box, Sunday School ...	1	4	0
Missionary Box, Elizabeth Baker	0	5	2
Missionary Sermons	3	14	9
Sacramental Collection for the Widows' and Orphans' Fund	1	10	0

11l. 8s. 6d.

Therfield.

Rev. D. Davis.

Subscriptions (Two Years.)

Mr. Andrews	2	2	0
Mrs. Bird	0	10	0
Rev. D. Davis	1	0	0
Mr. Wilkerson	2	0	0
Children's Boxes ...	6	12	11
Collected at Public Meeting	6	15	7

18l. 0s. 6d.

Wisbech.

Rev. J. Smith.

Public Meeting, less Expenses	6	9	0
Previously acknowledged	5	8	6

11l. 17s. 6d.

CHESHIRE.

Bucklow Hill.

Miss Hope, Treasurer.

Collection, Juvenile Fund and Missionary Boxes ... 3 17 5

Congleton.

Rev. J. Moore.

Collected by Miss Ingles for China Special..... 2 10 0

CUMBERLAND.

Kirk Elim, near Penrith.

Rev. J. Redmayne.

Collection 0 15 0

DERBYSHIRE.

Fritchley.

Contributions per Mr. Fletcher 1 17 6

Marple Bridge.

Rev. J. W. Benson.

Subscriptions	3	0	0
For Widows' Fund	1	0	0

9l.

DEVONSHIRE.

Ottery St. Mary.

Collected by Mrs. S. Blackmore 3 17 3

Torquay.

A Friend to Missions, for the Extension of Missionary Operations in India and China 50 0 0

J.N. White, Esq. (A.) 1 1 0

Uffculm.

Rev. J. S. Spilsbury.

Collection	0	16	8
Mr. Quant	0	10	0
Mrs. Radford	0	4	4
E. Dunn	0	4	0
J. Wyatt	0	4	0
A. C. W.	0	1	0

2l.

DORSETSHIRE.

Poole.

Rev. E. R. Conder, A.M.

Malachi iii. 10, for India and China Special Funds..... 2 10 0

Swanage.

Rev. T. Seavill.

Contributions 3 0 0

ESSEX.

Essex .....(D.) 5 0 0

Auxiliary Society.

T. Daniell, Esq., Treasurer.

Battle Bridge. Per Rev. W. Bornes ... 2 10 0

Colchester, Lion Walk. Per Mr. J. Wicks 80 0 0

Saffron Walden, per R. D. Thurgood, Esq. 24 0 0

106l. 10s.

Brentwood District.

Per Rev. G. Kettle.

For Special Chinese Fund.

Billericay	4	0	0
Romford	1	2	6

5l. 2s. 6d.

Halstead.

Old Chapel.

Collection, less expenses 5 14 8

Maldon. Bethel Sunday School for China 1 0 0

Newport. Sunday School Children for the Native Boy, Harry Pavitt 3 0 0

Plaistow.

Contributions, per Mrs. Curwen 2 15 0

Roydon.

Collected by John Pamphilon and Sister 1 10 0

Stratford Juvenile Auxiliary.

Rev. J. Hill, M.A., and Rev. T. E. Stallybrass, B.A.

Miss Farmer, Treasurer.
Mrs. Smith, Secretary.

Collected by

Miss Stallybrass ...	0	16	8
Miss R. Gladding ...	2	7	1
Miss M. Mills	2	3	4
Miss A. Jenkins.....	1	6	8
Miss Marriott	0	9	6
Miss J. Allen	0	13	0
Miss E. Turner	0	3	11
Miss J. Woolwich...	0	1	7
Miss Jay	0	17	10
Miss Milne	0	2	1

Donations.

Mrs. Martin (Sydney, N. S. W.).....	0	12	6
Mr. Leatherdale.....	0	8	3
Mrs. Pitchford	0	5	0

Boxes.

M. Turner	0	4	5
E. Brimston.....	0	2	1
F. Stally	0	1	2
H. Bush	0	0	11
R. Rowsell	0	0	10
F. Hancock	0	0	8

Collections in Sabbath School 0 17 1

Special Fund for China.

Collections after Sermons.....	4	3	1

Collected by—

Miss Hawks.....	0	9	4
Miss M. A. Applefford	0	4	3
Miss Varcoe.....	0	4	2
M. Brimston	0	3	9
J. Gosling	0	1	0
G. Pratt	0	0	9
M. Foulger	0	0	8
F. Aldrige	0	0	8
G. Greaves	0	0	6
M. Marshall.....	0	0	6
E. Fowler	0	1	0
Collection at Annual Meeting	0	14	7
Bank Interest.....	0	5	2
Fractions	0	0	3
	18	3	10
Less Expenses.....	1	1	6
	17	2	4

Upton.

Forest Gate Chapel.

Rev. H. Winzar.

Mr. Jabez Legg, Treasurer.

Missionary Sermons	10	6	10

Donations.

Mr. Jabez Legg	10	10	0
Mrs. Head.....	1	1	0

Subscriptions.

Rev. Henry Winzar	1	1	0
Quarterly Subscriptions, per Mrs. Winzar	2	2	0
Mr. Bates	1	1	0
Mr. Wilson	1	1	0
Quarterly Subscriptions, per Mr. Smith	2	3	6
Mr. Sewell.....	1	1	0

Missionary Boxes.

Miss Pipe	1	3	0
Mr. Burgess.....	0	13	6
Master Winzar	0	7	7
Miss Hollands	0	5	6
Master Wilson	0	4	3
Mrs. Phillips	0	2	3
Mr. Rudall.....	0	2	5
Mr. Legg	0	2	0
Mr. Smith	0	1	7
Fractions	0	0	2
	33	8	7
Printing.....	0	2	0
	33	6	7

GLOUCESTERSHIRE.

Bristol.

Auxiliary Society, per W. D. Wills, Esq., on account ..120 0 0

Brunswick Chapel Sunday Schools, New Year's Gift for China 3 10 9

Chalford.

Rev. E. W. Johns.

Sunday School Boxes	2	12	5
Public Meeting	2	6	0
Mr. R. Horton.....	0	10	0
Rev. E. W. Johns ...	0	10	0
Mr. Job Gardiner...	0	2	6
Sunday School Offering, for China	0	10	0

Exs. 3*d.*; 6*d.* 10*s.* 8*d.*

Cheltenham.

Highbury Chapel.

Rev. A. M. Brown, LL.D.

Mr. Field, Treasurer.

Dr. Burrell, Secretary.

Collected by—

Mrs. Brown.....	24	4	6
Mrs. Brown	1	2	6
Dr. Burrell.....	7	3	0
Mrs. Giller.....	1	11	0
Mrs. Hawkes	7	0	0
Misses Jull	4	7	0
Mrs. Stokes	8	19	0
Mrs. Wells	2	11	0
Mr. Witchell	5	4	0
A Friend, for the Chinese Fund	5	0	0

For the Indian Fund.

Miss Barnard	2	0	0
Mrs. Brooke and Mrs. Parnell	5	0	0
Mrs. Prinsep	10	0	0
Collections	57	17	4
Prayer Meeting	1	10	0
Missionary Boxes...	1	17	8
Sabbath School	14	16	3
Girls' Day School ...	1	2	6
Small Sums	0	10	6
For Widows' Fund..	8	0	0

Exs. 9*6s.* 3*d.*; 16*3l.*

Newent.

Rev. T. Roberts.

Collection	1	6	0
For Widows' Fund.	0	12	6
Mr. J. Beach ....(A.)	2	0	0

3l. 18s. 6d.

Newnham.

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H. Wellington..... 0 13 0
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W. Lambert 0 4 9
E. Tanner 0 3 0
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Ellen Holder..... 0 4 0
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Margaret George 0 4 9
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Caroline Tovey 0 8 0
Master Garland 0 8 0
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Miss Hannah Welsford 1 16 7
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HAMPSHIRE.

Andover. For the Widows' and Orphans' Fund..... 5 0 0

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London Street Chapel.

Mr. Vanner, Secretary.

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Mrs. Martin..... 0 19 6
Miss Wilkins 1 7 0

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Collected by Boys ... 1 8 2
Collected by Girls ... 0 8 6
Annual Collection... 1 11 8
1st Class Boys..... 0 13 7
Miss Wilkins 1 2 9
Miss Kine 0 17 0
Miss E. Paice 0 11 7
Miss Hillier 0 13 0
Miss Milman 0 3 6
Miss Moffat 0 5 2
Miss Mercer..... 0 1 11
W. Haydon 0 8 2
Moiety of Public Meeting, less Expenses, 17s. 0 7 2
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Missionary Box, Miss Glover 0 6 0
Widows' & Orphans' Fund.. ..... 3 5 6
Missionary Sermons 9 11 10
38l. 19s. 2d.

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For the Support of Two Orphans, named Selina Huntingdon, and Sarah Ann Middleton, in Mrs. Sargent's School at Madras.. 6 6 6
For the Support of an Orphan named William Bone in Rev. B. Rice's School, Bangalore 3 3 0
for Widow's and Orphans' Fund ... 1 1 0

Tadley.

Rev. G. Jennings.

Collection 1 6 4

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Rev. J. Fletcher.

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Miss North 0 10 9
Miss Emily Parker. 0 3 6
Mrs. Preston 0 5 6
Miss Eliza Burt 0 2 9
Miss M. A. Pitt 0 2 9
Miss M. E. Miller ... 0 10 4
Miss Taylor 1 15 3
Mrs. H. Preston..... 0 6 8
Miss E. Rose..... 0 2 6
Miss E. King 0 6 6
Mrs. Bursey..... 0 11 3
Miss West..... 0 14 0
Miss Walden..... 0 7 3
Miss H. Scott 0 17 10
Miss E. Toms 0 5 0
Mrs. Watts 0 5 3
Miss E. and J. K. Welch 1 9 1
Burton School..... 0 5 7
Mr. W. Spickernell. 0 7 0
Miss E. Jenkins..... 0 5 8
Miss E. Heales 0 1 10
Miss J. Preston 0 4 4
Miss L. Clark 0 4 7
Miss White 0 7 4
Miss J. Walden 0 5 2
Mr. Barrow 0 6 8
Miss E. Fall..... 0 2 8
Miss F. Toms 0 5 3
Miss Hart 0 6 8
Miss White (for Missionary Ship)..... 1 6 0
Fractions 0 0 9

Collected by—

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Miss Taylor 2 6 6
Miss Sharp 1 14 4
Miss Wright..... 0 4 0

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No. 2 ..... 4 5 7
No. 3 ..... 2 1 3
No. 4 ..... 1 13 7
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Reading Classes..... 0 6 2

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Hinton Station 1 7 6
Pokesdown Station. 5 10 0
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Emsworth.

Collected by Miss Howell 0 8 6

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Mr. Wm. Randall ... 1 1 0
Mr. R. S. Smith 5 0 0
Mr. J. Rogers 5 0 0
Miss L. Sharp, sen.. 2 10 0
Mr. J. T. Parker..... 1 0 0
Mr. R. Grant 1 0 0
Mr. Barton 1 0 0

Sunday School.

Boys 2 16 3
Girls 2 18 9
Female Teachers ... 1 7 9
Male Teachers..... 1 8 6
Northam Schools ... 1 14 2

Albion Chapel.

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Mr. Wm. Lankester. 2 10 0
Mr. R. Lankester ... 5 0 0
Mr. Gutch 0 10 0
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Titchfield.

Rev. J. Stokes.

Collections 4 2 5
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Warsash Sabbath School 1 17 6
Ditto, Miss Gray's Box 1 10 0
11 10 6
Less Expenses... 0 2 0
11 8 6

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Newport.

Nodehill Chapel.

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Mrs. Lea..... 0 5 0
Rev. G. J. Proctor... 0 10 0
Collected by Miss Poore 2 5 6

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Miss Wilkins 0 15 4
Miss Alabone 0 5 0
Edward Redstone ... 0 3 7
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Sabbath Schools..... 5 18 0
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Public Meeting 2 12 11
19 9 9
Less Magazines, Printing, &c..... 2 1 10
17 7 11

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For the Special Chinese Fund 1 0 0
1l. 5s.

Whitchurch.

Doward Chapel.

Rev. T. Graham.

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George and William Marfell..... 0 12 11
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Ashwell.

Rev. J. B. Millsom.

Contributions 7 0 6

Baldock.

Rev. J. Richards.

Collections 1 11 0
Sunday School..... 0 15 8
Offering for Widows 1 1 0
Boxes 0 11 6
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Mrs. Olliver 5 18 9
Mrs. Norris 2 9 10
Mr. Dellow 2 0 0
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Sunday School Children 7 2 0
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Mr. J. Gorham 0 10 0
Mrs. Godfrey 0 2 0
Mrs. Miller 0 6 0
Mrs. H. Morgan..... 0 4 0
Mr. J. Morgan..... 0 10 0
Mrs. Palmer 0 2 0
Rev. W. H. Smith ... 0 10 0
Small Sums 0 2 2

Collected by Miss Brightman.

Mr. F. Barnard 0 10 0
Mr. Brightman 0 10 0
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Cards.

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Mr. T. Blandford ... 0 10 3
Miss Blandford 0 7 6
Mrs. Clark..... 0 9 6
Miss Felton 0 13 2
Miss Glass..... 0 15 0
Miss Gordon..... 0 8 0
Miss Katon 0 3 0
Mrs. Monday 0 8 8
Mr. J. Newton 0 9 6
Mr. Quint 0 2 0

Boxes.

Sunday Schools 1 4 0
Mr. Blandford..... 0 1 7
Mrs. Clark..... 0 1 5
Mr. Monday..... 0 4 11
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Miss Ross..... 0 8 8
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Liverpool.

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Missionary Sermon 20 1 8
Juvenile Meeting ... 10 11 6
Great George Street Chapel 114 2 2
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Berkley Street do.... 8 15 6
Waterloo do..... 3 18 8
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204 14 8
Expenses 0 18 6
203 15 9

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Public Meeting 21 5 3
Public Breakfast ... 10 3 10
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Miss B. Jackson ... 1 2 7
Miss A. Blackburn. 1 12 10
Miss M. Parkinson 1 3 1
Miss A. Jackson.... 0 17 0
Mr. G. Tunstall 0 17 6
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Miss E. Thompson, ditto 1 11 8
Master R. Parkinson, ditto 0 3 9
23 9 0
Less Expenses.. 0 9 0
23 0 0

Kirkham.

J. Bryning, Esq., Treasurer.

Annual Collection... 7 5 0

Collected by—

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Master T. S. Bowdler 2 15 10
Miss M. & J. Houghton 0 6 8
Miss C. Pennies..... 0 1 0
Miss E. Bryning's Missionary Box... 0 10 6
Master Knox's, do.. 0 10 9
13 13 7
Less Expenses.. 0 10 0
13 3 7

Fleetwood.

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Collection after Sermon 4 9 1
Collection at Public Meeting 2 12 11
B. Whitworth, Esq. 5 0 0
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Misses Burdon's Subscription 1 0 0
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Female ditto 0 14 0
Miss Catherine Sumner's Missionary Box 0 10 3
Mary Williamson's ditto..... 0 2 8
10 11 0
Less Expenses.. 0 6 6
10 4 6

Garstang.

Dr. Bell.

Annual Collection... 6 15 0
157 0 10
Less Expenses.. 9 8 6
147 12 4

(Further Contributions unavoidably postponed.)

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